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Persian history and literature, and his remarks on the tendency of Old Testament scholars to divide and subdivide, show that he appreciates the beginnings of what we may designate a reaction in Old Testament critical study.

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ÉTUDE SUR LES ORIGINES ET LA NATURE DU ZOHAR. Précédée d'une étude sur l'histoire de la Kabbale. Par S. KARPPE. Paris: Alcan, 1901. Pp. x + 604. Fr. 7.50.

A STUDY of Jewish mysticism along critical and scientific lines, as may be expected, dates from the nineteenth century. It is sufficient to mention the works of Franck, *La Kabbale*, 1843; Joel, *Die Religionsphilosophie des Sohar*, 1849; Landauer, posthumous articles in *Litteraturblatt des Orients*, 1845; Jellinek, *Beiträge zur Geschichte der Kabbala*, 1852; Stern, "Versuch einer umständlichen Analyse des Sohar," in *Ben-Chananja*, 1858-60; Grätz, principally notes 3 and 12 in the seventh volume of his *Geschichte der Juden*, 1873. The net result of those investigations was a more or less clear presentation of the "zoharitic system" and the fastening of the authorship of the Zohar, the Bible of Kabbalism, upon Moses de Leon, who lived in the second half of the thirteenth century. It was furthermore the merit of Grätz to give emphasis to Landauer's important discrimination between the Kabbalah proper and the older mysticism of gaonic times. Jellinek was well on the road toward giving a synthetic, truly historical view of the rise of the Kabbalah out of the mysticism that preceded it. To present this view in full is the aim of Karppe's work. The author has used to good purpose the *Vorarbeiten* mentioned above. He might also have referred in the chapter dealing with gaonic mysticism to Zunz, *Die gottesdienstlichen Vorträge der Juden* (chap. 9, "Geheimlehre"), 1832 (second edition, 1892), and in that portion of his book in which he compares Philo and the Zohar (especially with regard to the allegorical method of interpretation) to Siegfried's *Philo von Alexandria*, 1875.

Jewish mysticism is older than the canon. It is found imbedded in its third section. Its origins may be sought in that vast store of mythology that came to Palestine from Babylon. Persia contributed its share. A fresh impetus came from Greece. It meant a reaction against Jewish orthodoxy with the Law as the canon *par excellence* and

its disdain for speculation. For Jewish mysticism, we believe Karppe is right, is essentially speculative. "Thou hast no business with secret things"—such was the motto of official Judaism. But speculation could not be driven back. Parasitically it wound itself about the Law and the prophets. The first chapter of Genesis (the minimum of speculation that the Law made room for) was made the substratum of physical, and the first chapter of Ezekiel that of metaphysical, speculations. The method of interpretation was naturally allegorical. The Mishna had to reckon with those speculations which had enticed some of its best men. They speculated on "what is above and what is below, what was before and what shall be in the end." In gaonaic times mysticism became grossly anthropomorphic. It received a philosophical turn under the hands of the master-minds of Jewish theology: Saadya, Ibn Gabirol, Maimonides. Ibn Ezra contributed his speculations on numbers. The "sefiroth" are met with in the gaonaic "Book of Creation." But neither the casuistry of talmudism nor the rationalism of the philosophers offered sufficient consolation to the victims of the crusades. The mystics of the thirteenth century gave themselves over to metaphysical speculations of an exceedingly abstract and abstruse character. The essential doctrine of the Kabbalah (as Jewish mysticism now called itself) is that of the "sefiroth," which are the divine attributes hypostasized, intermediaries between the finite world of matter and the infinite Deity. One readily perceives in the Kabbalah elements akin to the Philonian philosophy on the one hand and to the Gnosis on the other. In the Zohar we have a precipitate of all previous movements upon which the peculiar stamp of the Kabbalah proper is imprinted. It takes up a hostile attitude to talmudic Judaism. The Mishna is the handmaid that arrogates to herself the position of right belonging to the mistress, that is, the Kabbalah. Yet the official Judaism of pre-Mendelssohnian times was tinged with kabbalistic doctrines. Thus the Kabbalah represents a noteworthy side of Judaism. It abounds in absurdities; but it aims high and sees deep. Much *unsinniges* it has, but also *tiefsinniges*. The Kabbalah is indeed a Jewish Gnosis. Of the practical or thaumaturgic Kabbalah Karppe does not treat.

Karppe's book is written in a delightful style, which one should expect from a book inscribed to the memory of Renan and (James) Darmesteter. It is to be regretted that the Hebrew quotations are disfigured by misprints so as to be at times unreadable. Errors occur also in the French, e. g., "patriotiques" for "patristiques," pp. 27 and

229; "d'écoule" for "s'écoule," p. 162; "voix" for "voies," p. 139, and a few more.

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✠ ܬܬܪܐܘܢܝܐ ܫܢܩܬܐ ✠ TETRAEVANGELIUM SANCTUM, juxta Simplicem Syrorum Versionem ad Fidem Codicum, Massorae, Editio-  
num denuo Recognitum. Lectionum supellectilem quam  
conquisiverat PHILIPPUS EDWARDUS PUSEY. Auxit, digessit,  
edidit GEORGIUS HENRICUS Gwilliam. Accedunt Capitu-  
larum Notatio, Concordiarum Tabulae, Translatio Latina,  
Annotationes. Oxonii: E Typographeo Clarendoniano,  
MDCCCCI; New York: Frowde. Pp. xvi + 608. \$14.

A WEALTH of critical editions has of late been crowding upon workers in the textual criticism of the Old and New Testaments. The Cambridge Septuagint, the Coptic gospels, the Vulgate Latin have all been important accessions to our resources, and with these now stands the Oxford Peshitto, in a form appropriate for the queen of the versions. It is many years since the work of collecting and sifting the readings of the Vulgate Syriac was begun by Philip Pusey, and since his death his labors have been continued by Mr. Gwilliam, with whose name it has of late years been customary to associate this long-expected edition. The first edition of the Syriac New Testament, published by Widmanstadt in Vienna in 1555, was in general reproduced by later editors, without any very serious re-examination of the manuscript witnesses. Scholars were thus without any text adequately representing the Peshitto version, when the discoveries of Cureton and Mrs. Lewis and the theory of Dr. Hort brought the problems of the origin of that version acutely to their attention. Before the new facts could be interpreted or the new theories tested, an answer must be had for the question: Precisely what is the Peshitto version, as preserved in its best manuscripts? and this question the Oxford editors have set out to answer. Forty-two manuscripts, dating from the fifth to the twelfth century, have been used, whole or in part, in the construction of the text. The vowel system is that of the manuscripts of the Jacobite Massora. To the text is prefixed the letter of Eusebius to Carpianus, explaining the harmonistic sections and canons which accompany the text. Throughout the book the Syriac text occupies the right-hand page and a Latin translation the left-hand, while the apparatus of Syriac readings fills a wide margin at the bottom of both pages. One's